

Pamphlet  
collection

# THE WOOLLY HAIR MAN

## OF THE ANCIENT SOUTH

And a Digest of facts from the Original Languages



God and the Black Man in the First Half of the  
Religious History of the World

His Work and His School of Learning; and He as a Man of Sorrow and Grief



This Book is the Media or Key to "BELL'S ETHNICAL ENCYCLOPEDIA," disclosing much of Value as collected from a very ancient writing called "The Key of the Treasure of Knowledge." This Book and the People of the Race are to help to bring out this great work to help the poor black man in his struggle.



BY  
AUGUSTUS T. BELL



KING'S PRINTING CO.  
505-507 SIXTH AVENUE  
NEW YORK

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# THE WOOLLY HAIR MAN OF THE ANCIENT SOUTH

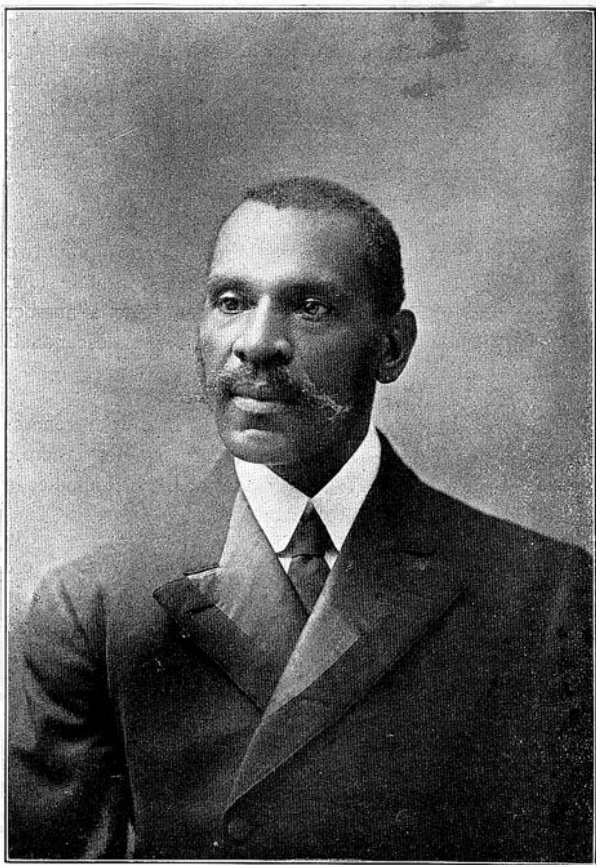
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## THE WOOLLY HAIR MAN of the Ancient South

A newspaper called "The Home Friend" published monthly by the Home Friend Publishing Co., 282 New Ridge Building, Kansas City, Missouri, heads an article with the following words:

### "Race Suicide"

The position taken by President Roosevelt on the question of "Race Suicide" has won for him deserved praise. The tendency among those in what is termed "Society" to ignore this injunction, for reasons purely selfish, was what he proposed to rebuking, and not to accord to the indiscriminate increase of population the stamp of high approval.

It needs no argument to sustain the assertions, that while numbers may swell the census rolls of a nation, they add neither to its greatness or its glory, unless they represent a proper standard of character, intelligence, intellect and morality.

Neither President Roosevelt nor any other man, capable of rational thinking would argue that large families are a good thing for any nation or people unless, in the aggregate, they make for an uplifting in the direction of better morals, a higher standard of mental equipment, and a more effective exercise of effort in every line of human "industry."

This ends the statement, and my reply to it, to the Y. M. C. A. is made in the following way:

MR. PRESIDENT, MEMBERS AND FRIENDS OF THE Y.M.C.A., AND ALL THE  
FRIENDS OF MY RACE:

I feel first to thank you for the invitation which you have extended to me to address you on the subject: "Education as the means of peace, progress and race development," one no doubt which is not unwelcome to you, when you consider the grand and rapid strides of national commerce, the accumulation of wealth, the improved facilities of national greatness, and the protection which the subject has made for this nation.

I choose to speak to you this afternoon on this subject as a war cry against illiteracy, and in beginning a work of this kind on a subject so well known, and so highly praised, and so much sought by all Christian people, I could do nothing better than to speak to you on it in behalf of my race.

You will pardon me of the liberty in the magnanimous posture which I may assume in my delivery, particularly for the good and peaceable abiding of all the people. Appealing to your sense of achievements and success in every branch of industry, and since you know so well that what will promote and elevate one race will promote and elevate another, and what will give development and progress to one will give development and progress to the other; then, to address you on the subject of education for these purposes, I hope not to spare the least apprehension of facts in the broad sense for the good of the illiterate; that I might by some means illustrate the cause of it at the base, making this to serve as the negligence of parents unto children, and the negligence of the masters in the early training of the slave youth.

Beginning at the base of illiteracy, and taking negligence as a cause, and to delineate the reason that this is imposed upon the Ethiopian race more than any other in a Christian country, and to ask why is there any illiteracy at all around a Christian legislation, will make somebody look for an answer. Looking back at the primary cause to the home of the infant slave, and the negligence of the unchristianized master, with an enthralled chain around the neck and heels of its parents, can you fail to see the cause as plainly as I do? And ask why am I a fool at all brought up by the side of Christianity with a prayer book in her hand and I with none? The enslavement of two hundred and fifty years laid the base and created the educational question in the emancipation proclamation of the enslaved.

If we would look back for an answer to the question, and search for the cause of illiteracy and fix the burden of it upon anyone, the Federal Government would find itself to be the sponsor of the illiteracy of the Southern youths; especially at the time of the Emancipation Act while the seed of ignorance was sown all over the land, and the Government became the sponsor and foster parents. I am not willing to rehearse all the baleful features of slavery, much of which I know from my own mother; and yet, while I am thus unwilling to rehearse her story, the most cruel hands of the South are constantly digging up mean things and publishing them in books and newspapers which the injured people are trying to forget and forgive. If the truth is to be told, and if we must talk and write about it, let us do it fairly.

Let us take up the motto of our Government which is "Truth and nothing else but the truth, so help me God." Following this with the spirit of forgiveness, with hatred to none, going into every detail, back into the straight path of antiquity, wherever truth and language leads; doing this, I am quite sure that no honest Christian believer in education will go against the motto of our own beloved country.

It is for this cause that I would write and speak on this subject, that I might, if possible, be able to arouse a just sentiment of the people in universal rights to education without discrimination. And thus, to energize the spiritless people of my race to the highest and best use of it, for every good and peaceable advancement, I believe a work for this purpose should be done and sent to the homes of the friends of education; since strenuous efforts were exerted against the Ethiopian race and its representatives excluded from the Council of Constantinople and not allowed a voice, let it now speak.

But now, as having obtained self-evident facts by researches, and having the knowledge of the original truth, to be re-asserted in our modern times, which men would love to know and hear; being persuaded in this, however true it may be, for the educated and the illiterate of our people, not omitting the fact that prejudice controls the press of modern times; every good and true and honest man, be he of whatever race, ought to be supported in the proper means and right way to defend himself against anything arising to destroy his happiness and his rights. I hope, and I shall ever work to this end with all candor, to arouse a love of education and its best use in the minds of the Southern people, which they never had,

and to show that it is and ever was the rejection and opposition to education which reduced black men to their present condition.

I shall ever try to convince the insensible and the careless, and the indifferent people who have no regard, or who otherwise think that education is not a necessary means of a progressive life, as well as I shall make it my perpetual effort to admonish the aspiring minds of parents and teachers of children to the duty of educating them; trying to do my best in the effort to make an estimate of the great loss of education to the black man, being without it, by what he knows about his ancient history and his forefathers in these modern days. Here is where the whole trouble lies; and in proportion as he becomes wise in these things by honest and earnest researches for the truth of a just and unchangeable God, will he add new pages to the progressive history of the Twentieth Century. Though with a stout opposition as you see now, then it will be proven that it is not education nor the educated black man, but the opposition to him and his right to know the past, and the future truth of God at the present day concerning what is written. Marvelous wisdom and untold truth are lying yet behind the mystery of this modern opposition, ready to burst into universal flames in justice to the ancient hated as well as for the hated in our modern days. God is getting ready, while the bow of the sun is bent with the arrow pointed directly at those who condemned Him, and to whom He said: "Hereafter, ye shall see the son of man sitting at the right hand of power." The knowledge of the truth belongs to all ages and to all people, and what the Son said and to whom He said it is changed, and made to read in favor of those who hated Him, and condemned Him, as if they had no guilt, and owe nothing to his Divine justice. This makes a revelation extremely necessary, and events, and an angel of warning sent before the Son will let his arrow fly.

All of this confusion, opposition and rejection to education and race hatred in our country, has a great prophecy behind it. It is something coming which always causes a fear, as if on the part of the unjust one, he treasures up unto himself wrath against the day of wrath, and the revelation of the just judgment of God. God is a God of peace, and Christ the Prince of Peace, and education in the sense of his teaching, means wisdom and peace and happiness and instruction in righteousness, "that the man and people of God might be thoroughly furnished unto every good work." In this, He said, they would be hindered by making merchandise or slaves of them by those who hated Him. This slavery he never sanctioned as a blessing to the enslaved, nor as a blessing to His kingdom, but he did brand it as an evil deserving what fell on Sodom and Gomorah. It is a dreadful thing to fall into the hands of God in a way that displeases Him so as to cause Him to set a day which he called "hereafter" for them to answer. As concerning these slaves, and touching the prophesy and the wrong which the truth of God condemns, I will ask your attention to the 22nd chapter of Jeremiah, verse 13, which reads as follows:

"Woe unto him that buildeth his house by unrighteousness and his chambers by wrong; that useth his neighbor's service without wages, and giveth him not for his work."

This is a great wrong which is growing heavier and heavier as the hereafter day rolls nearer, which agitates the problem and the race question in our day and time. Not one-tenth of it can be weighed, nor counted by numbers in our own figures if I was to undertake to count it. If we look at the great building up of the nations and the fine chambers by the work of slaves without wages, and then count all from the first century of the Christian era, including the 4,000,000 of our American slaves, the amount, if the prophet of God had to collect it, would be over \$17,250,000,000 at fifty cents per day. What a great wrong the prophet of God beholds; and what must the woe be if this is unrighteous, when the judge shall set in judgment hereafter to judge the wrongs of men. The abundance of wealth coming from the slave markets and work without wages by the slaves, and depriving them of their education, constitute the burden of the guilty before the judgment seat of Christ. No other way can the issue be met than by a consideration of the people of a Christian nation of having to stand before God in the light of justice and truth; and all that is charged in the words of the prophet be made payable to the injured people in providing for the means of peace and race development in this country. Seeing and hearing so much of illiteracy all over the land and country, it is now become a burden of interest with equal magnitude to the black man. Discussions of public schools, of night schools, of industrial schools, and of every conceivable system of instruction are being made. Although many different opinions may and will arise, all who are competent to judge and will give honest attention to the facts which may be declared in this treatise, must unite in the conclusion that our present system of education for the black children in the South is radically defective and cannot cope with the evil examples practised by the higher class. The kind of teaching and the examples of the classes and the law bearing upon the duties of parents and public teachers, and the school system, have all to do with the illiteracy in a Christian community; as well as being the cause of crimes committed in any country where the proper training of children is neglected because they are black. To neglect these, and why?—Because to be educated means equality; it means wisdom; it means a sure way to enlightenment and to grand and good results. The installation of the means of civil, religious and moral purity in the life and conduct of the black boy are equally required of the teachers under a straining law, if the community is to be purged. For one rotten apple will spoil the whole barrel, whatever its color may be.

Education in the widest sense of the word, is heaven's endowment to man's brain and mind, to handle the material things in the world, to build up spiritual knowledge and civil obedience in the material universe. It is to search out all good to man, to the glory of God in peace and prosperity to the whole people—"without distinction on account of color or previous condition of servitude." It is on this point chiefly that the public mind requires to be disabused on the question of education, observing at the same time that the best education can be used both ways, for both good and bad purposes.

But I speak not of education as it is used in the way of wrong, in the accumulation of power to oppress the poor; but of that which looks out for the poor and

instructs the ignorant, gives wisdom to the fool, and justice to the accused. A man by fair countenance and good education and fine words can deceive, and defraud the widow and orphans, but this is the second man in the case.

I am talking about the first man, the educated man who looks with pity and compassion upon the low down man, to impart truth and knowledge to him and to make him happy by good conduct; such a one as the man of wisdom who spoke to his Son out of His pure soul, who knew the danger of folly and said: "My son, get an education, get wisdom, and with all thy getting, get understanding." With him, what would fit the boy for future life was prerequisite to manhood, and must be treasured in the brain and mind of youth before the rugged persuasions of old age took possession of him. Hang these around your neck and be a man of wisdom and understanding all your days—such a man as this with the endowment of heaven, filled with all wisdom, and knowing the depth of folly, and the height and breadth of wisdom to overcome it, really could instruct the youth in the beginning of life, such as he who would ask not for riches and honor, nor long life to enjoy them, nor a sword of revenge; "but wisdom to give peace and greatness to Israel, and judgment to the Gentiles," such as this man who had it to give, and to teach them to know the way, and the fear of God: To instruct them that the fear of God was the beginning of education for all men, and as heaven, this was to be put into one lump of human knowledge to leaven the whole human race.

In this sense, wisdom and understanding were made the family words of this wise man, and his first instruction in the early morning's work was! "My son, remember thy Creator in the days of thy youth." This was the first and foremost subject for the youth in his first days which laid at the bottom of all investigation. The next things were to know and fear God—remember, know and fear, and then go on to study to know other things, for all were created for righteous advancement. Do this before your evil days come, considering it in the beginning of life, for this is where the work should be done to destroy many evils.

Now, look at the number of illiterate people so neglected as you would the neglected children of the States. Who but the State Law can be blamed for illiteracy? What better plantation do we need for bad men in the Southern States than the neglect of the first duty of the States to the hated people to teach them. Even this is not the worst when both sides are honestly considered and the truth fairly told. One may be partly educated under certain rules for the mere sake of, and is scarcely above the other in conduct, who nevertheless, are bad men, having no fear of God in them. And these, as a rule, frequently make bad use of education, and so often make others of less education denounce the good of it, and try to imitate the examples of the bad. Teaching hatred of the child of one against the other, giving no reason only that he is black, this is bad. The educated man who thus uses his education is no better than the uneducated man who, through ignorance, does the same as he does, although some excuse is due to the latter, particularly in the case where the parents were held in bondage and had not the responsibility of the child upon them. And when, at the beginning of freedom, the parents themselves had no education, nor even a knowledge of its meaning,

leaving their future to rest entirely upon the Emancipation Act, in which due consideration of a popular school system was paramount, hence, under this Act, with other provisions of Justice to our emancipated people, the States assumed the place of the parents to instruct them. Therefore, whatever their shortcomings and bad doings, and training in the way they should go, in respect to society, it rests upon the State Law in establishing a stable school system.

Then if such was the case, and this failed to eradicate the long standing evils of injustice and illiteracy, even to the present day, how great the need of popular schools, and the best teachers, and the best care and system to blot out the wrongs of slavery under a State Law! I may say too, how great the need of a reconsideration, of better aims and purpose in educational discussions to rectify the failures of the past, that a race so rejected might have a right to the Tree of Life in the land of the free! I would not incite undue interest, nor unjustly remind you of the vast number of illiterate slaves emerging from the bondage of two hundred and fifty years; that every act of a just law, and every possible help of the ex-slave holder, and every effort of the freed people combined, would not silence the blood that now crieth from the ground if God is to be justified.

But we can at least pursue a course of reconciliation by the means of education, by the service and employment of the race under protective laws to insure happiness. Without these, under the present circumstances, the greatest trouble now is said to be illiteracy on one side, and the greatest crimes its results on the other; and these are the concerns of the Civil Law. This binds a burden upon the law to check these crimes by striking at illiteracy, and education is the means thereof. To anyone who will give the matter a serious consideration, it will appear reasonable to say that what has now become a public burden could have been prevented by public schools, putting education where now is illiteracy and knowledge in the place of ignorance, and God in the place of man.

Having such schools and such competent teachers, I feel safe to say that twenty-five out of every forty of the Southern children would be, as we term it, educated. I feel just as safe to say that the growth of ignorance with which we have to contend now, would have been checked on both sides; but now, as it is, it seems to be a chronic case of illiteracy. Whether it is this or chronic reluctance to answer the cry of education for the black boy, it yet remains a question to be answered. I would like to boast, as I always have, of the superior intelligence of a Christian nation; but it looks at times as if I could fail in this when I see the silence of this intelligence on due education to the black boy.

Looking at this, and the constant cry of illiteracy and crimes in our land and country, we can no longer refer to our common school system in the South as furnishing the evidence and explanation of assured facts of advancing education. Touching one of the most arbitrary Governments of Europe in its administration in educational matters, it cannot be concealed nor denied that the children of all classes, be they ever so mean, are receiving more solid, and in every way more valuable instruction than are our colored children in a Christian country. Can we any longer boast of the superior intelligence of our schools and their teachers with the wealth of a Christian nation, and with all the help ten thousand colored

men and women are willing to give to blot out what is said to be crimes of illiteracy? Yet, with these combined, we still hear the cry of illiteracy coming up from the South. Where is Christianity of which we boast? Where is her silver prayer and her voice of peace? Has she deserted the land and gone abroad, and abandoned the work of education? Has she found retirement in indifference as to what is going on, or is she tired of seeing the brilliant characters of educated black men warring against the crimes in the South?

If we are to support the name of superior Christian intelligence, schools of learning, and character building must be the chief aim at the expense of a Christian nation. I do not hesitate to say, as I believe, that without regulations far more effective and extensive than have yet been introduced, a control far more enlightened and constant than has yet been exercised, and fiscal aid far more ample than has yet been afforded, it is vain to expect the condition of the colored people in the South to be truly and permanently improved.

One school, in the Gulf State of a certain kind, is not sufficient for the whole requirement to relieve the strain and improve the conditions in all the States. There is too much room for indolence and for the commission of crimes in other States. A greater number of schools in closer work for the general improvement of the race is what is needed, since it is a constitutional factor of a constitutional nation, that this factor of 10,000,000 might be of equal soundness in the whole to every part and purpose of the Government. This seems to be the opinion of every good citizen who will speak well of competent and unprejudiced, and qualified teachers without discrimination, and properly rewarded for their work.

It was said by one of the Reverend speakers at the anniversary of the Tuskegee School that the future welfare of the colored people in the South depended upon the educated men of their race. This, to a great extent is true, if prejudice in public schools on the part of other teachers is taken into consideration. And with the broad view of this Reverend speaker, making the education of the colored children in the South the work of educated men of their race, these men are looking for the best and highest education themselves, and would therefore make it their duty to teach the children to be equal to themselves. This would require more schools to give employment to those teachers, and to make room for the increasing number of children. It is with this increase since the Emancipation that we hear of crimes, and these concern the State Law of which illiteracy is said to be the cause. And if illiteracy causes crimes, which are against the State Law, must not the State Law concern itself in that which destroys illiteracy? And this is education.

I am quite sure that if the Reverend speaker meant to put the future welfare of the race education upon its educated men, he meant to put the burden of reward for their work upon the States; and by the ways and means thus provided, including the best teachers, to destroy illiteracy so that the educational work could be equal to it in all the States. Done by pure and fair-minded men of iron sinews and lion hearts who are nerved by use to engage in effectual work under

the laws of the States; and that at an expense of which all should feel the necessity, and of which all should share the benefit in a just proportion, and so borne by all; thus, to enhance loyalty and greatness, and peace and quietness, taxpaying and law-abiding, and national industry in the United States.

Therefore, the work of educating the illiterate black and white if illiteracy is the cause of crimes, must necessarily become a sustained argument of the States; much more so when crimes are becoming more and more the expense of the Government, and in some cases, more than is paid for the education of the poor. What if it should be the fortunate lot of black men to be on the State Board of Education? And if they did by hard work stamp out illiteracy, what effect would this have on the crimes of lynching the innocent? Would not the money paid for the education of the illiterate people be more in the sight of God and man than the cost of trying lynchers and the like of criminals?

A deeper concern of the higher and most reasonable classes of law-abiding people on both sides, who condemn such outrages, must be entertained. This must be in order to reach the evil that alarms the Christian world and makes a great nation look small. Getting at the bottom of it may be reached by the voice of a Christian people, as a prayer to a Christian legislature of a Christian nation to act against such outrages.

So then, we will move on with our schools with education to educate all; and what is good for one is also good for the other. It is true that the public mind must be prepared for legislative action; and the belief of the value of education which alone merits the name must be far more pervading than it is now in our case, before legislature will have the inclination to act.

While as you see and hear great many people writing and speaking on the lack of "higher standard of mental equipment, and a more effective exercise of effort in every line of industry." Admitting that it was ever the black man's desire to have these privileges granted, that he might avoid those things whereof he is now accused; and while it was the duty of a wise and brave Christian people to have struck the same blow at the same evil in the days of slavery of which so much is now said; and since this was not done, will the writer of the article lead or follow the black man to the legislature to urge a bill on ways and means to raise him to this higher standard which will help the nation. This is the complaint which the writer of the article makes in "The Home Friend" of Kansas City, and I am asking him since he knew that such is lacking in the uplifting in the direction of better morals; and since he knows that it is quality rather than quantity of human being that the world stands most in need of to-day. Will the writer consider first what it takes to raise a higher standard of mental equipment in every line of industry; and then, explain by what way does he mean to reduce the quantity and give us a better quality of human being; and promise that he will read all the divine injunctions relating to fairplay and count what is due to the black man for his work in slavery, according to another divine injunction, will he urge to pay this to our Right Rev. Bishop Turner and start him off with the 10,000,000 of the Afro-American people to Africa.

If this is the will of the writer of the article, then let him count the wages according to the prophesy as well as counting the number of black people, and tell us what amount would he give Bishop Turner to start with.

To help the gentlemen out you multiply 200,000,000 dollars by 250 years, the result will be \$50,000,000,000 for wages that the prophet spoke of.

This is what it took to lower the black man to the degree of which the writer of the article complains. And it will take this to raise him and 100 years more with the truth of God to that higher standard of human being which he lacks. If the gentleman wishes to go along with me he and all parties concerned in the race question can follow me as I shall travel over the first half of the human history. Considering the following words as a text:

TEXT, ISAIAH 46; 9, 10.

"Remember the former things of old; for I am God, and there is none else; I am God, and there is none like me, Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure."

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The truth of the first half of the Religious History of the world has not yet been declared. The text discloses two grand principles of the ancient age as well as showing a commandment to keep and a counsel indestructible and everlasting to be declared.

This was not done by the Hebrews in the time of Isaiah, the prophet, many of whom they killed because of the original truth and Commandments. There was so much in the ancient end that was to be permeated through the whole of the first half of the human history that was worthy of commendation that the prophet's attention was directed to the counsel in the beginning. This was the foundation end of which the Lord said to the same prophet, "I am He, I am the First, I also am the Last; Mine hands also have laid the foundation of the earth, and My right hand hath spanned the heavens; when I call unto them, they stand up together."

Here is a decided and undeniable proof of obedience in the beginning of the first half of the human history to be noticed; and inasmuch as it is an undeniable fact which has not yet been declared in our modern times, may we not look for a day when the Lord Himself shall disclose the hidden things which have not been done or revealed.

Do you not remember that he said to St. Matthew that there is nothing covered that shall not be revealed, and nothing hidden that shall not be known, "and above all things, fear God and keep the Commandments, for I, the Lord, have declared the former things from the beginning; and they went forth out of My mouth, and I showed them, I did them, and they came to pass."

"This is the counsel which was declared in the beginning, and which was opposed by the Hebrews in the time of the prophets, and which was not declared because they killed all of the prophets."

Let us consider the importance of the end from the beginning and from an-

cient time which was to be declared. First, it was a counsel that was to stand unchangeable, and upon which rested the pleasure of God, saying, "My counsel shall stand and I will do all my pleasure"; second, it was a common counsel in the beginning of human citizenship which carried a commandment that should ever more be kept Holy through all generations as a civil guide. For herein would be the pleasure of God; declare this as it was in the beginning and in ancient times.

The commandment was Holy and the law was Holy, just and good, "that we should not serve sin," which was the name of a man after Adam who was a transgressor of the law. The original words, as it was declared in the beginning, in striking at the first transgression, is found in the 3rd chapter of the book of Genesis, verses 14 and 15, which read as follows:

"And the Lord God said unto the serpent Because thou hast done this, thou art cursed above all cattle; and I will put enmity between thee and the woman, and between the seed of thy sons and the seed of her sons; and it shall be when the sons of the woman shall keep the commandment of the law, they will turn and smite thee upon the head. But when they forsake the commandment of the law, thou wilt turn thyself and wound them in their heel, and they shall make a remedy for the heel in the days of the King, Messiah."

There was an original law given in the beginning which you will find in Genesis 3: 11, which reads as follows:

"Hast thou eaten of the tree whereof I commanded thee that thou shouldst not eat? Here is truly a commandment which was a precept and a guide for the man in civil and religious life. This commandment was a God-given precept to curb the natural propensities of the human race to make it and to keep it divine; and by this the human mind would learn the true and right way of living. Then it was important to give the commandment where man first began to live, and this was in the beginning in the counsel of God to be declared to all generations. Let us see Brethren, I write no new commandments unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning." John 2; 7, 8.

Looking back three thousand years from this end to the dedication of Solomon's temple, we cover the first half of the religious history of the world. The commandment is as old as the race that died for it, and as new as the remnant of them that kept the original testimony. Christ was the Lord God spoken of in the beginning to whom the Father said, "Thou art my beloved Son in whom I am well pleased"; and when he said, "It was written of Him to do the will of God from the beginning"; He also said in His day, "To this end was I born to die for the same testimony."

He is now in the ancient city of the temple of Solomon which is filled with the knowledge of the past and of its ancient glory. He blesses this magnificent building, looking back down the vista of ages; He sees the builder and calls his name Solomon; he also sees a woman whom he calls the Queen of the South, and commends her for the visit she made to Solomon to hear his wisdom and to bring

gifts to him concerning the name of the Lord. He knew the purpose of her coming, because among her people was a longing and a universal expectation of a coming King Messiah.

And what he said of Solomon in Matthew 12: 42 is "Behold a greater than Solomon is here"; and what God the Father said of him in 1st Chronicles 17: 12, 13, in the original writing is, "For his name shall be Solomon; I will be a Father to him and he shall be a son to me. He shall give peace and greatness to Israel and judgment to the Gentiles in his days. The throne of his kingdom shall be forever."

All of this was said and done in the first half of the human history; and what Solomon himself said in connection with it is found in his Song 1st chapter, 6th verse, and in the 8th chapter of the Proverbs in the following words:

"The Lord possessed me in the beginning of His way before His works of old. I was set up from everlasting, from the beginning or before the earth was, when there was no depth; I was brought forth when there were no fountains abounding with water; before the mountains were settled; before the hills were brought forth; while as yet He had not made the earth, nor the fields, nor the highest part of the dust of the world. When He prepared the Heavens I was there; when He set a compass upon the face of the depth; when He established the clouds above; when He strengthened the fountain of the depth; when He gave to the sea His decree that the waters should not pass his commandment; when He appointed the foundation of the earth; then I was by Him as one brought up with Him; and I was daily his delight, rejoicing always before Him in the habitable part of His earth, and my delights were with the sons of men."

All of these words were declared by King Solomon to whom God gave the power of wisdom and understanding to know the purpose of His counsel before the creation of man. He was with the Lord as one brought up with Him in the beginning of His way, before His works of old, and before there was any earth or mountain or hill, or even the highest part of the dust of the earth and before Adam was made. When we consider his words in the light of the text back to the first end of knowledge where the counsel began, we shall see God, His Son, and Solomon there; and what is more to be considered, the chapters make both the sons of God, which means brotherhood in divinity to make humanity know its heavenly parent. "I was with Him, my Lord the Greater who possessed me, the lesser Solomon, in the beginning of his way before His works of old to be his witness until He came."

The Lord, the Son of God, possessed him that he might be a living witness, a wise and master builder, and a preaching king of righteousness, and for these God said, "I will be a Father to him, and he shall be a son to me, and his name shall be Solomon." But the Lord Himself called him "Messiah" in Isaiah 42: 1, in the original scriptures, and "Mine elect" in the New Revised Version. The following is the New Revised:

"Behold thy servant whom I uphold; mine elect in whom my soul delighteth; I have put my spirit upon him; He shall bring forth judgment to the Gen-

tiles." And in Isaiah 42: 5, 6, it says, "Thus saith God the Lord, He that created the Heavens, I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles. I am the Lord, that is my name, and my glory will I not give to another, neither my praise to graven images."

I will ask you to notice particularly that the Lord is here speaking to the prophet Isaiah of one whom He called His servant, the Messiah. "I am the Lord and that is my name; behold My servant whom I uphold, Mine elect in whom my soul delighteth."

He is not speaking of Himself. He made it clear enough when he said to the prophet "Behold my servant," and say to him, "Thus saith the Lord God have called thee in righteousness, and will hold his hand, and will keep him, and give him for a covenant of the people, for a light of the Gentiles."

This is what the Lord God told the prophet to tell His servant in whom His soul delighted from the end in the beginning, and that servant said of himself, "I was with him in the beginning of His way, and I was His delight, rejoicing always before Him, rejoicing in the habitable part of the earth, and my delight was with the sons of men."

This is the wise man who said to his haters in his Song, 1st chapter, verse 6, "Look not upon me because I am black, because the sun has looked upon me; He possessed me in the beginning of His way before His works of old. Solomon would say he not only possessed me, but I was brought up with Him to this end to be called by His name, so that I could bring it to the world before Him. He was the King Messiah in the beginning, and this name had to be declared to the world from the beginning, that all might know what to expect when He came. Turning your attention to the original, Genesis 3: 15, "And they shall make a remedy for the heel in the days of the King Messiah." "Behold the day cometh, saith the Lord, that I will raise up to David the Messiah who is righteous, and he shall reign a King." (Jeremiah 23: 5). The original scriptures was changed by the Gentiles.

These are the original words and you will find the same in the New Revised Version, except the name "Messiah" is left out by the translators, and the name "Branch" is put in. But the truth is in the original in the promise of the seed of the woman who would keep the commandment of the law, and who would make a remedy for the bruised heel in the days of the King Messiah. And about the time that he was to come, the Lord said to the prophet Jeremiah, "Behold the day cometh that I will raise up to David the Messiah; He shall reign a King and execute judgment and justice in the earth." This we know, that no other King succeeded David but King Solomon, according to the words of the prophets. Knowing too, according to the writing of the prophets of God, that it was the Lord who said, "My servant, the Messiah," and the same is true of the original word where God said, "He shall be a son to me and I will be a Father to him, and his name shall be Solomon." (1st Chron. 17: 12, 13).

He knew Christ the Lord from the beginning, because he possessed him all

the way as one brought with Him, both being delighted with each other, until He said, "In that time shall the King Messiah be revealed to the congregation Israel" (Song 8: 1) in the original writing. And inasmuch as he knew the Lord who possessed him, the Lord knew him and acknowledged that He did possess him by calling him "My servant, the Messiah and the King." And then when He called him Solomon in Matthew 12: 42, and Himself the Greater than Solomon, this makes the difference between the two, showing clearly and distinctly that it was as He had revealed it to Solomon from ancient time.

Declare this, what this man was to the Lord, and what the Lord was to him, and what God was to both in ancient times, before His works of old, which are not yet done, saying, "My chunsel shall stand, and I will do all my pleasure." It was God's pleasure to give Solomon wisdom because his Son possessed him from the beginning, and because for this reason He became his Father, and made him a righteous Judge and the Chief Justice of the Gentiles, saying to the prophet, "And he shall receive the law upon him to keep it, and his name is called from of old Wonderful and Counsellor." (Isa. 9: 6, from the original writing).

When the Lord said, "A King that shall rule in righteousness and justice, and peace and in truth," He meant the King who would take the throne after David in His name, as pre-arranged in the eternal counsel from the beginning. Here was a Divine Legislature creating laws and commandments with a Judge and Justice of the Peace. And such as this man who was there with Him, must receive wisdom from this counsel to sit on the throne in Jerusalem to bruise the head of the worldly power that was against the true Messiah, (Matthew 23; 33), a man and King in whom the word of the Lord was delighted as one brought up with Him from the beginning to rule in His name; (To prove, Roman 8: 29, 30); for who He did foreknow He also did predestinate to be conformed to the image of His son, that he might be the first born among many brethren.

Having your attention now on the New Testament scriptures, I feel thankful to God that I found the passage just read in the Ethiopian language as translated by the Latin writers for the Christian Church. None but His believers and lovers and those who really knew Him as the Son of God, and as the Messiah, and who were His servants from the beginning could testify of Him as the Word from the beginning.

"I am the Lord, that is my name; I and my Father are one; all that the Father giveth me shall come to me, and him that cometh to me I will in nowise cast out."

Holding fast to this wise man as a gift of the Father, and as one whom He possessed as having been brought up with Him from everlasting, and drinking from the same fountain of life, and telling us who it was that the Father gave Him, hear him say, "The Lord possessed me in the beginning of His way, before His works of old, or before the mountains were brought forth; or the hills were settled; I was there with Him."

And the Lord told the prophet Isaiah to tell him that "he had called Him in righteousness, and that he would hold his hand and keep him, and raise him at

the last day." The same meaning is found in Romans 8: 29, 30, "Moreover, whom He did predestinate, them He also called, and whom He called them He also justified; and whom He justified them He also glorified." He said all that his Father gave Him he would keep and raise them at the last day. If anyone can tell who were those that His Father gave Him, then we shall know who were "the called, the justified, and the glorified," to fill up his predestined purposes. This does not mean that anyone would be rejected, but it does mean that He knew who would be his, and who would know Him and love Him and bring gifts from afar in honor to his name. He knew who would give up house and land and who would be made slave of and accused in the synagogues and killed for His name's sake. He certainly did know these and stood by His ancient purpose.

Then, inasmuch as he had a foreknowledge of all people and conditions, and of what was required to perpetuate His divine will, it was necessary for him to call and choose, and justify, and glorify some one in the world for his honor and glory. He knew too that those who would accuse and make slaves of and kill his servants, and kill the heir, in Matthew 21: 38, to take his inheritance, could not be servants of God. Therefore, he must have someone—he must call and choose some one—with a nature like that of his own, to perpetuate divinity in the natural world. Of these he had a foreknowledge, and knew well who would be heirs of his kingdom. He sent his servants to call and to invite all mankind, but the lovers of the flesh and blood, and of gold and land, killed his servants and refused him. And inasmuch as there was a hating seed and lovers of their fleshly fathers, he foreknew and choose for himself a loving seed of lovers of his spiritual Father. I am black but the Lord possess me.

If you believe in his own word, these people he knew in the beginning, and called and sent them to the natural world before him to represent him. For this cause he said to Isaiah, "Behold my servant, the Messiah, I will draw nigh to him; my chosen in whom my (memra) my word is delighted," he is my own chosen from the beginning.

This is the Lord himself who is now speaking to the prophet concerning this particular name of a man who is to rule in his name. "He is my servant, the Messiah, whom I have sent from the beginning." The same is he who said, "The Lord possessed me in the beginning of his way, before his works of old, and before the earth and the mountains were made." This man is called "the type of Christ" in the 72nd Psalm; and God said in 1st Chron. 17: 12, 13, in the original writing, "His name shall be Solomon, and I will be a Father to him, and he shall be a son to me." The 72nd psalm says, "Give the King thy judgment, O God, and thy righteousness unto the King's son; he shall judge the people with righteousness, and the poor with judgment." They that dwell in the wilderness shall bow before him, and his enemies shall lick the dust; and the Kings of Tarshish and of the Isles shall bring presents; the Kings of Sheba and Seba shall offer gifts."

This is the King of Ethiopia who is praying to God for the success of the King, Solomon. The Kings of Sheba, "some of them were before the Queen of

the kingdom who was called the Queen of Sheba, who was, according to Zephaniah 3: 10, from beyond the rivers of Ethiopia as daughters of dispersed ones bringing offering.

Surely, then you can follow me back through centuries to Ethiopia into the political history and religious relations of that people to each other, and their knowledge of God in the first half of the human history. Here in this half and among this people I find altars, daily sacrifices, and sanctuaries in their kingdoms; and I find here altars thrown down, sacrifices and sanctuaries destroyed, and kingdoms broken up, and their kings and princes burned in pits of fire.

See the old Chronicles of Abyssinia and the 12th chapter of Daniel, verses 11, 12.

For your further assurance, I will ask you to turn with me to the 20th chapter of the book of Revelations; verse 4, which reads as follows:

"And I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God which had not worshipped the Beast."

These same people Daniel called the saints of God, and the people of the Most High, with whom the little horn made war and overcame and prevailed against them. (Daniel 7: 21.) In verse 9 of this chapter, Daniel said, "I beheld till the thrones were cast down, and the Ancient of Days did sit, whose garment was white as snow, and the hair of his head like the pure wool." What race of people is it that owns this hair? Their throne it was, but one king, was cast down till the Ancient of days did sit in judgment, and the slain of old, according to both Daniel and John, are called "The saints and people of God." These were seen on thrones by both, and as touching the first commandment, the Lord God said unto the old serpent (Rev. 12: 9) because thou hast done this (in Gen. 3: 14, 15) I will put enmity between thee and the woman (in Rev. 12: 15) whose seed kept the commandments (in Rev. 12, 17).

The following is the original scripture in connection with this 17th verse:

"And it shall be when the sons of the woman shall keep the commandment of the law, they will turn and smite thee upon the head. And the Dragon was wroth with the woman, and went to make war with the remnant of her seed which keep the commandments of God, and have the testimony of Jesus Christ." Who was it that slew the prophets and crucified the son of God?

Thus the commandment was first given to the seed of the woman in the beginning, and this was kept by those who were slain for the word of God, and who had previously had their testimony and transmitted it to their brethren, the remnants of the ancient slain. Certainly you will admit that the sons of the woman were brothers to each other, of however distant in generation, and the commandment was to one as what it was to all the brethren through all ages. Of this, John is declared to be my witnesses, saying, "Brethren, I write no new commandments unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning.

Then, what is the proper import and design of the commandment in the

ancient end, here to be declared? First, to remember thy Creator in the days of thy youth so that you can walk with God, in pleasure and delight when your hair becomes white like pure wool; and second, because He was the Creator of the man who walks with him in the image of His Son, of whom he said, "The law shall be upon him to keep it; and third, because the commandment was an essential precept to moral purity and a rule of action in human society.

It must, therefore, first be divine, and must have existed in the Divine mind, pure and unchangeable; and a prepared mind to receive it and to keep it, as an eternal and an everlasting precept for human conduct. And at that end, in the beginning of the human family, it was first required as a guide early in the first morning of mortal being in forming societies. And for this the man must be in the image of God, and in that nature suited to the obedience and love of God, which was required to keep the commandment, "If ye love me ye will keep my commandments."

It cannot be denied that the whole life and nature of Solomon were made up of love and obedience, and wisdom and instruction to keep the commandments; and why? He answers the question himself, "Because," as he said, "The Lord possessed me."

If you know your Bible well you know that he was not born in the time of Adam, yet he knew the Lord and was with Him before there was any dust or earth to form him. This man Solomon was purely a spiritual man away back in the beginning of God's own way before the Adam or the flesh man was created. He was the predestined man in the image of the Son to represent spirituality in a natural world.

It was not the natural Christ, neither was it the natural Solomon, because neither of them were born in the days of Adam; but the Spiritual Christ and Lord God who did speak even before He was born in the flesh, and said, "Behold my servant whom I sent," proving by His own words that he did possess him and gave him wisdom and knowledge and understanding, and love and peace, which no natural man could give.

It was a source in eternity as a River running from the infinite glory bearing on the servant first, and then his Lord who knew him and called him by his name; these two, as to spiritual characters of one Father, were brothers, but as to the work of obedience and building up of humanity in spiritual relation, they were master and servant. It was because of this relation and this work and building in the world that we hear of the slain of the Lord, of the wars against the sons of peace, and the abomination that made desolation, and of the flesh man against the spiritual man, to destroy the brotherhood of man in the household of God.

It was in the first half of the human history that the prophets of God lived and died; and in the beginning Enoch gives us a sure prophecy saying, "Behold, the Lord cometh with ten thousand of His saints to execute judgment upon all and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him."

"And as many as were made slaves," John says, "they did not worship the Beast," but contented themselves in saying, "As it is written in the Ethiopian language, For Thy sake we are killed all the day long; we are accounted as sheep for the slaughter." You know that sheep owns the woolly hair.

Daniel and John both show in their writing that ten thousand times ten thousand and thousands of thousands were slain for the Word of God by the Dragon that made war with the woman, the Queen. The greatest number of these were slain in the first half of the history of the world, and were counted as sheep to the slaughter, and Christ as a sheep to the shearer dum, opened He not his mouth, and as a Lamb slain from the foundation of the world. "And as the Ancient of Days whose hair of his head was like pure wool, in Daniel 7, 9, and Rev. 1, 14. And He said to his slayers, in John 10, 26, but ye believe not because ye are not of my sheep, as I said unto you." When the son of man shall come in his glory he will gather all nations and separate them as a shepherd divideth his sheep from the goats, Matt. 25, 31, 33.

I have set before you the ancient slain who were called the people and Saints of God, I have set before you the sheep and the Lamb that were slain from the foundation of the world.

"And Pilate gave sentence that it should be as they required," Luke 23 chapter, verses 24, 25. The whole of this sentence is changed to hide the original truth and to hide the true character of the Jews and Gentiles in the first century, in regards to the Crucifixion of Christ.

The following is the original sentence in Saint Luke's gospel:

"I, Pontius Pilate, here in Jerusalem, Regent for the Roman Empire, judge and condemn to death Jesus, known as the poor Nazarene and the nation of Galilee, a seditious man, opposed to the Law and to our Senate, and the great Emperor Tiberius Caesar. And I determine that He shall be on the Cross fastened with nails as is the custom with criminals. Because here joins and congregate each day many men, rich and poor, who have not desisted to provoke tumult throughout Judea, proclaiming this man the Son of God, and King of Israel, and threatening ruin to this noted City of Jerusalem and its temple and this sacred Empire. And because he has refused tribute to Caesar and has had the boldness to enter with palms of triumph into the sacred temple of Solomon. I, therefore, command the first Centurion named Quinto Cornelio, to remove from this City this offender. Putting upon him such robes as shall make him known to all, and the same Cross on which he is to be crucified and conducting him through the streets between two robbers, who also have been condemned to death for thefts and murders in this manner, making an example that all people and all criminals shall heed. And I further command that the Public Crier shall proclaim his offence as here expressed. And that after having traversed the public street he shall be taken by the Port of Pagora, now known as Antonina to the Mountain of Calvary, where he shall be crucified on the same Cross that he has carried, and his body shall be left hanging between those of the two thieves. And above the Cross in the three languages that are generally known, namely, Hebrew, Greek and Latin, shall be placed the inscription: "This is Jesus of Nazareth, King of the Jews. So that all may understand and that he shall be known to all. And let no one of whatever state or condition under penalty of losing rights and life through rebellion to the Roman Empire dare to interfere with the execution of this sentence with full rigor, as I have commanded, according to the Roman and Hebrews."

Year of the Creation of the World, March 25, 5,232.

This remarkable sentence was written in the Hebrew and translated into the Latin language by the Roman Christian. The original copy was presented during the life time of Cardinal Francis Ximenes (Hemenes) De Ciseros, Archbishop of Toledo, and Prime Minister of Spain, 1520. He employed a Hebrew and a Chaldean scholar at his own expense of \$150,000 who translated the Hebrew

according to his wishes. Then Dillman's and Walton's Ethiopian version of the Bible was changed according to the Hebrew by one of the Popes. In 1530 A. D. under the same Cardinal, one Father Padilla, a Roman Catholic priest, had charge of the Diocese of Old Mexico and Indiana. It was he who brought this old Hebrew Parchment containing this remarkable sentence on our Lord under the Roman law to Mexico.

It is generally understood by all the christian people that the three letters over the Cross of Christ means something; but no one is taught the true meaning as what Pilate gave in his sentence. He said namely, "Hebrew, Greek and Latin," making it distinctly known to all of these three nations that Christ was of the nation of Galilee by this inscription. Not one of these three nations should dare turn their hand to help Him or to interfere with the sentence. None but Simon, the Father of Alexander and Rufus, who was coming in from Africa on whom they laid the Cross that he might bear it after Jesus, both of whom they considered together as fit subjects for the curse which they put upon the Cross, and on all who died upon it or even touched it. Athanasius says that Simon not only bore the Cross after Jesus for himself, but for the whole world. The name of Simon is hated and rejected to this day, as was Christ and the nation of Galilee, who was counted no nation because it was the home land of the Nazariners. None of these nor were the Galileans counted with the Hebrews, the Greeks, nor with the Latins, by Pilate, nor by the Hebrews in the first century. Christ was not of the Jews and they were not of Him (His sheep) because He was a Samaritan in John 8, 48, and they were of their Father in Father, in verse 44. The Jews had no dealing with the Samaritan and said to Christ, "Say we not well that thou art a Samaritan, and hast a devil." No one in Ethiopia thought this, the Ethiopian Eunuch and all of the Simons knew better, and nothing is found in their language written against Him. Besides, the knowledge which Simon had of Him, the Ethiopian Eunuch had a still older knowledge, and three languages shows that he was an Evangelist and preacher when Herod was a ruling King. The English writers proves this by rejecting the statement saying, "that the learned men discredited it because it was found in the Ethiopian writing." Thereafter, he was brand and taught to the people as a heathen coming out of Ethiopia in a chariot reading the 53rd chapter of Isaiah.

The knowledge of Christ among the Ethiopian people goes back still further in the history of Ethiopia to the Queen who came with gifts to see Solomon concerning the name of the Lord. And even further still we will find by putting her wisdom with that of Solomon, that she understood he was one of old with the Lord. Yet, coming through all these years and ages with this name before the world, reaching to the first century of the christian era, Herod and Pilate, of the Hebrews, and Greek and Romans did not know him. Besides these proofs, the Ethiopian version of the Bible, which was that of Abyssinia, as translated by Pope Clemen or others; and also the Book of the Prophetes of Enoch in the Ethiopian language as translated by Archbishop Laurence in London may be taken. This book was spoken of by Jude, General Epistle, verse 14, being 108 chapters

all in the Ethiopian language, it was rejected on this account and laid away. I traced it from London to this country in 1840 when it fell into the hands of one of our great scholars which I want to buy if it can be sold. If we can buy this book or the other spoken of on my Circular, our side of the race question will be practically settled. And from these we shall be able to "represent a proper standard of character, intelligence, intellect and morality. We shall have all that makes for an uplifting in the direction of better morals, if this is what slavery have woven in our modern lives. And we shall have that higher standard of mental equipment, and more effective efforts in every line of human industry." Whether a Porter on a Railway, or a Police on the street, we will have fair pay that will put us on our feet; whether a soldier on the guard-post, or in battle on the field, or a sailor on the sea coast, we will have a square deal.

Directing your attention to the speeches of two great statesmen of North Carolina, one saying "that in his veins flowed the blood of that race that has conquered the earth, when the black man shall know this then, we shall have peace." The other saying "that he was made of better clay," because of his power to speak against the black man. Neither one of these statesmen has ever done anything towards teaching the black man how "that race conquered the earth." Therefore, it is a seasonable time at this part of the twentieth century to begin with the forefathers of the conquering race to teach the black man. Thus, according to Gen. 4, 25, 26, the generation of Seth, the third son of Adam and Eve were the fathers and forefathers of the Shemitic race. And from Assur, the son of Shem, the builder of Nineveh, the following writing came down to us from the Assyrian history:

- "Agu-kakrimi,
- 2. The son of Tassigurubar,
- 3. The Noble seed, Gen. 12, 16,
- 4. Of Sugaumunu,
- 5. Named by the gods Anu and Bel, Isa. 46, 1,
- 6. Hea, and Meroduch,
- 7. Sin and Shamas (Shem) Gen. 10, 10,
- 8. The powerful chiefs, the noble seed, the royal seed,
- 44. When Merodach, Isa. 39, 1,
- 47. The great God, 2nd Thessalo, 2nd, 3rd, 4th,
- 51. The god of Babylon, Isa. 13, 19, I honor, I glorify, and to carry the god Merodach to the City of Babylon," Dan. 11, 28; the gentle King conquered the King of the South, returned with great riches to his own land, and set his heart against the holy covenant that was in the kingdoms of that people. The Assyrian history pp. 226, 241, 332 and 335, shows the following prayer offered by the Assyrian priest to the gods in the temple of Nineveh:

"The Prince Shemas (Shem), the ruler of heaven and earth, may they bless thee, may thy face be propitious, riches and greatness may they accumulate with great exaltation, may they exalt thee."

The following are the names of the gods: Shem, Sin, Anu, Bel, Hea and

Merodach. And Rabbi Jehonathan says in his Chaldean writing that "Seth begat Enos, then in his days the sons of men desisted from praying in the name of the Lord." This was before the flood and where it began. These are the descendants of Seth of Adams race and seed, which Eve called another seed in Gen. 4, 25. These were the inhabitants of the old City of Adam in Sodom and Gamorah who worshipped them as their god in the temple of Nineveh." Such was the state of the Babylonians and Ninevites under this seed in Isaiah 13, 19, and Isaiah 14, 13-14. A full description of this remarkable writing and what is said in the same translation about Nimrod will be found in my Encyclopedia. The sons of the seed of the serpent saying, "thou shalt be as gods," and the sons of the seed of the woman saying, "thou shalt bruise his head," will be proven by reading the whole work. Besides this remarkable Assyrian history, I will show also a list of the lost books which are the following names:

"Bel, year of the world, 1656, Dagon, two different meanings Susanah,  
 Tobit,  
 Judith, 1260—B.C.  
 Esdras,  
 Athanasius,  
 Marcellinus, 28th Pope of Rome—A.D. 296,  
 The Preacher,  
 The Hymns,  
 Wisdom,  
 Ecclesiastus,  
 Evangelist,  
 Clement,  
 The Psalms of Solomon and the Book of Jasper of the Samaritans.

These books were in the Alexanderian Codex, the very old Greek of the Old and New Testament belonging to the Patriarchal Library of Alexandria. And this book as containing these names here mentioned was given to Charles I., 1628, by Cyrel Lucar of Constantinople, all except the book of Jasper. I will give here another list from the Latin, the translation of which you will find in the Encyclopedia. The following are their names and the numbers of the different pages and chapters:

"Gregorias, Ethiop, Indignabatur Tabla Habassina,  
 Chorographica, 1, 35, 2, Zaga Chirst Prince De Ethiop, p. 197, B.C. 30,  
 Abrama and Atzbeha, a Fratres fremi Ethiop, Reges Christiani, 2, 14, 3.



The Abyssinian copy of the Holy Scriptures was translated by Frumentius, the Ethiopian. Here I found the book of Enoch which was translated by Dr. Laurence, and a copy of which was sent to this country in 1840 to Prof. Moses Stuart. The other book was the book of Revelation, which was also written and translated by Frumentius. The book of Revelation in the Ethiopic language was "Abau-ka-lamsis," which is our word "Apocalypse," meaning that which is hidden and cannot be known without a revelation from God. Besides these proofs there are three or four other written epistles proving the fact of the Ethiopian Bible which you will also find in my Encyclopedia. And the following other fact which cannot be denied, which says that "Mizram and Nimrod, both descendants of Ham, acted as pioneers of mankind in the various untrodden fields of art, literature and science, alphabets, writing, astronomy, history, chronology, architecture and religion. (See English Historian).

These are the Ethiopic numbers counting from 1 to 51 as shown below in our English figures:

፩: ሀ: ለ: ዐ: ኂ: ጊ: ጥ: ዘ: ሰ: 10: ዐፀ: 1ፑ:  
 10: 1፩: 12: 13: 1፪: 1፫: ፳: ፳፩: ፳፪: ፳፫:  
 ፳፬: ፳፭: ፳፮: ፳፯: ፳፰: ፳፱: ፴: ፴፩:  
 ፴፪: ፴፫: ፴፬: ፴፭: ፴፮: ፴፯: ፴፰: ፴፱:  
 ፴፺: ፴፻: ፵: ፶: ፷: ፸: ፹: ፺: ፻: ፺፩:

THE ENGLISH TRANSLATION.

1,	2,	3,	4,	5,	6,	7,	8,	9,
10,	11,	12,	13,	14,	15,	16,	17,	18,
19,	20,	21,	22,	23,	24,	25,	26,	27,
28,	29,	30,	31,	32,	33,	34,	35,	36,
37,	38,	39,	40,	41,	42,	43,	44,	45,
46,	47,	48,	49,	50,	51,			

The above Ethiopic figures were used by all of the Ethiopian Kings and Queens, 1260, B.C., coming on down to the first century of the Christian era, when they were also used by St. Frumentius and St. Matthew. And still another fact by the historian of ancient Egypt which says:

"From the conquest of Moslem to 36 centuries Egypt remained inaccessible, but in the land of Ham travelling back 30 centuries, I still see ages of for-

eign exploit, domestic prosperity and architectural magnificence beyond. Colossal statues look down from their thrones upon Moses look down upon us." These thrones were destroyed by the most irreligious slaughter and the daily sacrifice taken away, and abomination that made desolate set up, that the native people ever had seen. Dan. 12, 12. The people were slaughtered because of their religion which was the religion of the Messiah, and who was also called "the daughters of His dispersed suppliants from beyond the rivers of Ethiopia," Zehamah 3, 10. Those the King of Assyria "led away naked and barefoot to serve him in Nineveh," (from the original scripture, Isa. 20, verse 4) you understand that the Kings of Assyria considered themselves gods to be served. And this was the blood inheritance of the descendants of Shem down to King Herod and Pilate, 2nd Thessalonians, 2, 4. By this god were the servant of servants created and by the same power in the first century of the Christian era and the Ethiopian bishops made the servant of the servants of the Roman bishops. The religion of Christ was then changed by the rulers to honor the human in the place of God, compelling the confession of the people to be made to them, otherwise it would be contrary to the Roman law. Read King Pilate's original sentence on Christ Our Lord, and in the same century Achilleas, the Ethiopian Eunuch, were killed and John banished to the Isle of Patmos, for no other cause than for the word of God, and for the testimony of Jesus Christ.

The four Ethiopic epistles written in that language and type, I am trying to have the exact text as it is, so that my readers may know what the black man was, and what part he took with God in the first half of the human history, and what relation he bore with Christ in the Christian era, as slain lamb and sheep for the same cause. No better name than that of Solomon going back to the beginning as one with Him before the earth was made to represent spiritual life. All of his writing was Ethiopic and in that type and language, and spoken by the race of Solomon, every purpose arranged for the spiritual success of the crowned woman and her man child that was in the promise. A line of brethren, one father and mother runs through their history. The letters and numbers on the reference catalogue as you see them on these pages are Ethiopic. They used their own alphabets and writing in all their transactions with other nations and people. The ten commandments and the twelve doctors of law, the Holy water and the Queen's last acts are found in the chronicles of Ethiopia. The Queen's national emblem of much greater significance than a mere flag proves for itself its own value to her kingdom. On the national standard of her people I found, and can show, and prove to anyone these her last words:

"Moi Ambasa am Mezelet  
Solomon am Megade Jude"

The translation is, "My Lion of the race of Solomon of the tribe of Judah has prevailed," Rev. 5, 5. Supposing that you have admitted that the religion of Ethiopia is already proven by what you have read on previous pages. I will give here the original Ethiopic alphabets which were invented by the Cushite Ethiopian. No. 1 and No. 2 are the Ethiopic, No. 3 is the modern Hebrew. There are

Oleph  
 Beth  
 Gamel  
 Den  
 Hai  
 Waw  
  
 Zai  
 Haut  
 Tait  
 Yaman  
  
 Kauf  
 Lawi  
 Mai  
 Nahas  
 Saut  
 Ain  
  
 Af  
 Pait  
 Psa  
 Zadaï  
 Zappi  
 • Kaf  
 Rees  
 Saat  
 Twai

a  
 ba  
 ga  
 da  
 ha  
 wa  
  
 za  
 hai  
 tha  
 ya  
  
 ka  
 la  
 ma  
 na  
 sa  
 a  
 fa  
 pa  
 pa  
 za  
 zza  
 ka  
 ra  
 sa  
 ta,

25.

א ב ג ד ה ו ז ח ט י כ ל מ נ ס ע פ צ ק ר ש ת  
 כ פ צ ק ר ש ת א ב ג ד ה ו ז ח ט י כ ל מ נ ס ע פ צ ק ר ש ת  
 א ב ג ד ה ו ז ח ט י כ ל מ נ ס ע פ צ ק ר ש ת א ב ג ד ה ו ז ח ט י כ ל מ נ ס ע פ צ ק ר ש ת  
 א ב ג ד ה ו ז ח ט י כ ל מ נ ס ע פ צ ק ר ש ת א ב ג ד ה ו ז ח ט י כ ל מ נ ס ע פ צ ק ר ש ת

27 letters in these, but in the 119 psalms there are 22, as also in the original Hebrew alphabets, the same number. But in the Ethiopic and Samaritan alphabets there are 25. And every letter in the whole list meant something to them about God. In this sense Christ was Alpha and Omega in the book of Revelation.

The following are some of the subjects in the Encyclopedia:

The Introduction Volume, History of 20 Slaves,  
 Preface, Text, Creation of Man before Adam,  
 Land of Nod, East of Eden, Chronology of the Ancient Age,  
 Cain's Race Cut off by Branches, The Wicked Shall be Revealed,  
 The True Sabbath, Diagram of the Races,  
 Greek Translation of Cain's Race, Cain's Place from the Beginning,  
 Family Expelled from the Garden, The Ancient Man,  
 Enoch's Years of Walk, God, the Son and the Spirit, Man Before the Earth,  
 Man in the Image of God, The Spirit before Adam, Solomon before Adam,  
 Solomon, the Lord's Delight, Solomon, King of Peace,  
 Solomon line of Melchisedes, Shuah, the Canaanite woman,  
 Shelah, the Uncle of Solomon, Mariaba, the Mother Queen,  
 The Name of Queen of Sheba, Solomon, the Type of Christ,  
 Shelah, the Son of the Canaanite, Shelah, the Father of Shilonites,  
 Zachariah, the Shilonite, John the Baptist, the Shilonite,  
 The Genealogy of Christ, Mari-aba, Mother Queen of Sheba,  
 Mary, the Mother of Christ, The Revelation of His Kingdom,  
 The Ethiopian Doctors of Law, Solomon called Shiloh,  
 Solomon called Messiah, Solomon, the Preaching King,  
 Melchisedec, the Hittite, The Olive Branches, The two Witnesses,  
 The Woman and the Man Child, The Woman in the Wilderness,  
 The Dragon and the Woman, The Canaanites Slaughtered,  
 Chapters of the Book of Enoch, Cain's wife and her Name,  
 The Color of the Race, Righteous Kings of Ethiopia,  
 The two Races, The Sons of the Serpent, The Sons of the Woman,  
 The Image of His Son, The Woman Clothed with the Sun,  
 The Mother and Son as two Witnesses,  
 The Ancient of days Woolly Hair Race, The Inferior Race,  
 The Nile River through Eden, Eden, the Island of Ethiopia,  
 Havilah, the grand son of Ham, His land after the Flood, Gen. 2, 11, 13.  
 The Compound of Ham and Abraham, The original Hebrew of Ham,  
 Canaan not a servant of Servants, King of the Land and City of Jerusalem,  
 Two different Lands of the two Races, two colors and two dispositions,  
 A Race of the Spirit and a Race of the Flesh, and nothing like each other.

"That which is spirit is spirit, and that which is flesh is flesh. The Lord possessed me before His works of old, and before the highest part of the dust of the world were made I was with Him as one brought up with Him," said Solomon. This is the spiritual man in the image of the Son in the habitable part, which Christ called the uttermost parts of the earth. The land of the woman and

her seed or Mari-aba, the Mother Queen, of Matt. 12, 42. The work will prove her generation as the line of the seed of the promise. And she as the Mother Queen came with the strength of her whole kingdom with gifts in honor to the name of the Son, the Lord God of Heaven. Her name and that of her chief city was "Mari;" "aba" was added to this name which signified "Mother ruler or Mother Queen." She was the Queen of seven kingdoms with 12 Judges of righteousness in her chief city which was called the "Ecclesiastica." And she is shown in the book of Revelation as a woman clothed in sack cloth. And also as one clothed with the sun, with the moon under her feet, and a crown of 12 stars upon her head. "And I beheld, and lo, in the midst of the throne and of the four Beasts, and in the midst of the Elders stood a Lamb as it had been slain, having seven horns and seven eyes which are the seven spirits of God, sent forth into all the earth." You understand that the seven horns were seven kings, and the seven eyes were the spiritual characters of the rulers or kings of the kingdom. It is for this particular reason that I wish to procure the original Ethiopic type, so that all may understand the difference between the two races by its translation. Being persuaded in this by many friends of the truth who says that all will support the original writing. I am sure that no one will think that the price paid for the key to the treasure of knowledge is too much when they begin to see inside. Especially when such a key admits the many readers in the mystery of the old chronicles of Ethiopia opening another into the book of Revelation. Leaving no doubt of the woman clothed with the sun and a crown of 12 stars on her head. No doubt about the mother Queen of Ethiopia of seven kingdoms and 12 Judges. Neither is there any doubt about the Queen being chased from her kingdom by the Jews, 1260, B.C. At this period there was an infant king who was an heir to the throne who she called her son with whom she had to flee to save his life, Mark 12, 7. Mother and child in the wilderness 1260 days in a place prepared of God, Rev. 12, 6. Here He gave them power to prophesy 1260 days or 1260 prophetic years for the coming of Christ, Rev. 11, 3. And the combined power of the Jews and the Persians had dominion over the whole kingdom, so that the Queen had no power. History says "they destroyed her laws and religion to set up Judaism." This power lasted, John said, 42 months, and power was given unto him to speak in blasphemy against God. Daniel 12, 11, 12, says "they destroyed the daily sacrifice and abomination that made desolate set up for 1290 days," which is 1290 years. You are required to count 30 notual days or one month to make one prophetic year. Thus, John's 42 months in Rev. 13, 5, multiplied by 30 years the answer will be 1260 years to when Christ was born. This was the end of the prophesy of the two witnesses in Rev. 11, 3. And also the end of the woman and her child in the wilderness, Rev. 12, 6.

And 30 years more from the birth of Christ Daniel says the great mouth spoke against Him to crucify. So then, by counting 1260 years from the prophesy of the two witnesses to the birth of Christ and add 30 years after, when they condemned His public ministry, you will have Daniel's 1290 years, Dan. 12, 11. You remember that John said that he "saw in the midst of the throne, and of the four

beasts, and in the midst of the Elders stood a lamb as it had been slain. And that these thrones were seven in number, and the heads thereof were sent out unto all the earth." You see here, then was the kingdom of Christ in the earth before His coming. It was His, and He was coming to it, and John saw Him as a Lamb as it had been slain before he came. And as one in the midst of the seven heads or His religious kings who were slain for his testimony. From this kingdom His religion went out into all the earth for which cause the powers of the world and of the flesh made war against it. This was the time when they overcame the saint of the Most High and prevailed against them, and Judaism that made desolate set up. And then John said he saw the souls of them that were beheaded for the witness of Jesus, and for the word of God. The blood of Christ is not separated from His people, He was seen in the midst of the throne and of the Elders as one that had been slain as a witness against the slayers, Matt. 23, 33, 34, 35, and Luke 11, 48. Of these He mentioned the Queen of the South as rising up in judgment against this generation, and the judgment was given to the Saints of the Most High; and the time came that the Saints passed the kingdom, Dan. 7, 22. Looking back at the time of the prophets and counting their blood with that of the Saints and people of God as Kings and Queens upon thrones. And as a people beheaded for the word of God and for the witness of Jesus, and then see Him among them in the midst of the throne and of the four beasts and Elders as a Lamb that had been slain. Can you say that He was of any other people but those among whom He was seen as His slain witnesses. These were called "the people and saints of God." Were not these spiritual characters? Were they not the people of the kingdom of the Most High of the seven heads, which were the seven spirits of God sent out in all the earth? Taking Solomon as our guide, and as one who was with the Lord before there was any earth, we shall have the true character of His earthly throne. "Look not upon me because I am black, because the Son has looked upon me. The spirit of the Lord moved upon the face of the deep, while as yet there was no earth, I was with Him as one brought up with Him." Then it came to pass after the earth was created there was a part which was inhabited which he called the habitable part. This was of the sons of men, among whom was his delight, and who walked with God and pleased Him. Surely then, that you understand well enough that this was the first City, Gen. 4, 17, which Cain built. "And he showed me a pure river of water of life clear as a crystal proceeding out of the throne of God, and of the Lamb," Rev. 22, 1. This was the beginning of the first head before it reached the seven heads that were sent unto all the earth. From this the river went out as pure water running out of the throne of God and of the Lamb. Since this was his throne in a City and a City which was the mother City of the Sons of God, John saw streets in it. What is meant by the pure river of water proceeding out of the throne is, "that the first kingdom's city was at the head water of the river where it began."

Turning your attention to Gen. 2, 10, 13, "and the river went out of Eden to water the garden and the tree of life was also in the midst in the garden." John saw the tree of life as it was on both sides of the river. This was when the in-

habitants had built seven kingdoms on both sides of the river under one king of Kings, under the law of 12 Judges which was the foundation or the tree of 12 manners of fruit, or the Ecclesiastical law of the 12 Judges, Rev. 21, 19. These, John said, "were the 12 Apostles of the Lamb." There were also 12 sons of Cush in the same kingdom of whom Ethiop was first after whom the country was named. The Island of Havilah is in Ethiopia, and this was the name of the grandson of Ham. And a body of water which is called the River Gihon surrounds the whole island. The East of the land is Eden, and the only river running from the ancient kingdom of Ethiopia through this land branching into four heads is the River Nile.

John saw four Beasts or four Evangelists, 24 Elders, or 12 Judges and 12 Apostles, and in the midst of these he saw a Lamb with seven heads and seven eyes which were the seven Spirits of God sent out into all the earth. John is the first name known in the Apostolic history, and this was the name of the first King in the beginning of the first kingdom. According to Mr. Graham's universal history and his account of the Ethiopian people, he writes the name thus, "Janabujun," which, in the Ethiopic language is "Harbinger-John." Mr. Caviham, the Portuguese writer, as well as Mr. Stanley, both of whom found the name "Prester John" in their researches into Ethiopia, him they called "Mysterious John," and neither of these three writers made any attempt to solve the mystery when they found six Johns in the Ethiopian country among that people. Mr. Graham says in his history that the Ethiopian Kings boasted in that high sounding title "Sons of God," and that they claimed an ancestral line running back into eternity, and this John was their first King in the beginning of man. Christ, John and Solomon all proves this fact, and one that was well known to all the spiritual people. It was John who said "in the beginning was the word, and the word was God." It was John who said "brethren, I write no new commandment unto you, but an old commandment which ye have heard from the beginning." And since God laid out his work and end by seven, counting the first John as the first King in the beginning by the name "Janabujun or Harbinger John," we will have seven Johns from the beginning to John the Baptist of the line of the Apostle Kings, Luke 11, 50. Apostleship goes back to as far as Messiahship, because the Messiah was eternal and His purposes eternal, and He therefore created Apostleship in His eternal purpose and sent it before Him to begin His kingdom in all the world. This Apostleship, Lordship, Messiahship, Kingship, Brotherhood and Motherhood, came down from Heaven out of God. And these came first to His servant whom He made in the image of His son. And then, being as a grain of mustard seed was to increase and grow, and spread out into all the earth. Therefore, the people representing this image must be like the person of it to be His image. The Father and the Son being spiritual Beings, the man who was with them and was conformed "to be the image of His son" must necessarily put on Him and wear Him to represent Him in the world. Such a one who had not sinned after the similitude of Adams's transgression, and was the figure of Him that was to come, Roman 5, 14. Then he was the spiritual man, and his kingdom was the same and must be heavenly, and therefore, in this

sense was revealed to John. But as a kingdom of old which had already been established in His name on earth by a line of Kings bearing His image, such as were the King of righteousness, King of Peace, and the King of the Most High. And of these were the people and saints of God which were put under the yoke of bandage and others killed by the Jews and Gentiles. The following is what Christ said Himself to the Pharisees:

"Woe unto you, ye lawyers; for ye laid men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers," Luke 11, 46, 51.

As we look at these grievous burdens let me ask your attention again to the Assyrian King, saying, "Sheba to my yoke, I subdued all the dark races, I have subdued to my feet." And then let us see how far back in the history of the dark race can this be traced; we will be led at once back to the foundation of the world. Here at this end the people of God started, and where He appeared from heaven. This appeared to John as a war in heaven, because in the first place in the beginning it was an open declared rebellion against God by the Serpent. Secondly, because it was in the Most Holy place where God was in the creation of man. And thirdly, because it was in the beginning an opposition against the spiritual nature of God. When the Serpent said, "Thou shalt not surely die, for God doth know that in the day ye eat thereof thou shalt be as gods; knowing good and evil." The very idea of man being God, or as gods in the earth was forbidden. When this entered into the thoughts of the man, God's spirit left him, and he became enamored with what best suited his fancy and appetite. This opposition against the Lord showed itself in the beginning with a better knowledge of Him on the part of man than what the same race had in the first century of the christian era. This is true if you will accept the writing of Rabbi Jehonathan in the Chaldean Bible, which is the original Hebrew. The following is what it says: "And Seth begat Enos, then in his days the sons of men desisted from praying in the name of the Lord." This is changed so as to read backward in our Bible. It says, "Then, began men to call upon the name of the Lord," Gen. 4, 26. You can believe whichever you like, both were written by the same race. But this has never changed God at no time in the history of man. It is known that Cain and Seth both lived in the same age, Cain we are told, "in the land of Nod," and Seth with his Father in the land of the City, "Adam." A wide difference between these two, and what is remarkable about the two, there was fear on the part of Cain of being slain by some one; and God at once assured him protection of seven vengeance on the slayer, saying, "If anyone slayeth Cain, vengeance shall be taken on him sevenfold," Gen. 4, 15. Who was it that Cain feared, for the Lord to make such a promise of the full measure of His vengeance upon him? And how was it that what Cain feared fell upon the Lord as a Lamb that was slain from the same end, and was hated by the same people, and hatred to that hated Cain? Both came from the one who "desisted from praying in the name of the Lord." Then follow the generation of this one, and the first we come to is Shem on this side of the flood, 2348 years B.C., the name of Shem is

found in the country of Seth as a god, and is associated with the god Merodach, the god of Babylon, Isaiah 39, 1. Every King in succession carried this name on the throne of Babylon and Nineveh, "and if anyone be found serving any other god save thee, O King, shall be cast into the den of lions." Daniel said these prevailed against the saints of the Most High, and opened their mouth in blasphemy against God, to blaspheme His name and His Tabernacle and them that dwell in heaven.

Daniel was one among the many sufferers whom he knew was as equal as himself in the service of God, and met the same treatment but none of their names are mentioned. The Kings of Babylon did not hide as to who they were, nor what they did, everything were written by them of themselves. Turning your attention to the history of the Kings of Babylon, pp. 226-431, column one, the King of Babylon says in article 42-51, "The follower of the great gods am I, the god Merodach to Babylon, his city set his face." Page 227, column two, articles 5, 6, 7, "In the will of Merodach lover of my reign I walked." Column seven, articles 4, 5, 6, 7, 8 and 23, "Ishtar, the lady of Babylon, may she give to him Sin the light of heaven, may the countenance of his kingdom be for many days, may she grant him the Prince Shamas (Shem) the ruler of heaven and earth." Column eighth, article 3, "His reign in the height of heaven," and page 169, article 14, Nimrod, the first King of Babylon and Erech, his cities, he says, "For three years the City of Erech could not resist the enemy, the great gates were thrown down and trampled upon, and God did not depart from me." This was soon after the flood in the life time of Noah, and Nimrod tells where he met Noah; and that he told him of the written history of the flood and of creation, and of where he could find it and to make it known to mankind. Now, we should follow this writing, and the name of that God who Nimrod said did not depart from him if we wish to find the people of God. God was His word and he never departed from it nor from His people. Nimrod said he could not resist the enemy, and these were under the "names of the goddess Ishtar, and the gods Sin, Shamas, Bel and Merodach." These all passed one after the other in honor to each other, and in the name of Shem on the throne of Babylon down to Assur, his son, the founder of Nineveh. The same Assyrian writing says on page 331, column three, "Assur, the god of my creator," 321, "The royal offspring am I, of Assur, Sin, Shamas, Vul, Bel, Nebo and Ashtar, the gods of Nineveh." This was King Esarhaddon, King of Assyria, who fought Tirhakah, King of Egypt and Ethiopia, B.C. 626, "in the power of the great gods Assur and Ishtar." 2nd Kings, 19, 9, pp. 230, 232, the same King in the name of the god Assur, said: "Yakinlu, King of Arvad, dwelling in the midst of the sea, who to the Kings of my Fathers, was not submissive, submitted to my yoke; his daughters with many gifts for concubines, to Nineveh he brought and kissed my feet." Then again, pp. 286-297, this same King proves the prophesy of Daniel, saying, "Sheba to my yoke, I subdue the cities of Mazhar, Tema, of the Sabeans, Hyappa, Badana and the Hatte, of the land of the setting sun (west), I have no rival. And their country is remote to my dominion, and according to my victory they heard and submitted to my dominion, gold, silver

and camels, they brought and kissed my feet. Over all who dwell in palaces has exalted my service from the upper sea of the setting sun, to the lower sea of the rising sun, all the dark races he has subdued to my feet. And the stubborn kings avoided war, their countries abandoned, and like Sudinni birds fled to desert places. These to the gods of Assur my lords I appointed for ever." This is the kingdom of the Queen of Ethiopia from the setting sun, West Coast of Africa, to the Red Sea eastward, which he "appointed to the god Assur for ever," extending his slaughter into the land of the Hittites saying, "I pulled down, destroyed, and in the fire I burned, I went through their extent like a whirlwind, I destroyed 5,000 of their women and children, pulled down their cities, and in the fire burned." The land of the Hittites is the land of Canaan, Melchisedes, Kingdom, descendants of Heth, the grandson of Ham. This King went out from the kingdom of Nineveh in the name of the gods Assur and Shem to conquer to the whole earth. At this time when he entered the Ethiopian kingdoms as he said, "over all who dwelled in palaces, he led them away naked and barefoot to Assyria," Isaiah 20, verse 4, to serve that King. After he had finished his raid over all the Ethiopian kingdoms, he praised himself and said: "Blessed be the god Shem, a working servant shall the children of Ham be unto him." According to the Assyrian history all the great rulers went by the title, "gods, and my lady the goddess." And every one of these were called by their names as follows: Bel, Sin, Shamas, Merodach, Anu, Assur, Vul, Hea, Ninip, Gula and Ishtar, the Queen. Every succeeding ruler ascended the throne in honor to these names and compelled the Ethiopian captives to worship them. The following is what he says: "I destroyed all the upper and lower foreigners trampling on their countries from Lubdi, Rapique and Nise, and took their Kings and Princes to the gods Anu, Assur, Ishtar, Shamas and Vul, to the feet have subjected the mighty worship of Bel." Page 246.

To anyone who will accept the truth in the name of our God, the Father of our Lord and Saviour, Jesus Christ, the story of "curse be Canaan, a servant of servants shall he be, and bless be the lord god Shem," it is plain. You understand that the Assyrian King said in speaking of the Ethiopian people, "all that dwelled in palaces of the dark races he subdued to his yoke." I will ask you to look at this in particular, and then look again at what he said of the Ethiopian Kings. He said that "the Kings avoided war and abandoned the countries and fled like birds to desert places." And then, in order to find out who and what kind of people these were I will ask your attention to Zephaniah 3, 9, 10, saying, "from beyond the rivers of Ethiopia my suppliants, even the daughters of my dispersed shall bring my offering." These were daughters of God's dispersed people, of kings and princes who the Assyrian King said avoided war and fled to desert places from their country to hide from the Dragon, Luke 9, 9-10. These were "suppliants" or praying people, and the daughters of kings who fled to save their lives. Leaving their home, and land and country, and one among them fleeing to the wilderness was the woman with the infant king or man child, Rev. 12, 6. The daughters "being my offering of the 1260 years prophesy of the two

witnesses in Rev. 11, 3, and the end of the 42 months, Rev. 13, 5, or 30 x 42. This is the end of the 1260 years of the Assyrian Dragon or Babylonian power of Assur, which ended with King Herod. Now, look back from this King to the destroyed country, and look at a fleeing and scattered people, and at the destruction of the daily sacrifice, and cast down thrones, and the people put under the yoke of bondage, and then count the words of Christ at the end of the prophesy, saying, "they will make merchandise of you for my name's sake, and that they will accuse you before rulers in their synagogues and kill you; these say that they are Jews, but are synagogues of Satan," Rev. 2, 9. This is the son of God talking now in the 1st century, to the same power that said they were Jews, who were yet rich and triumphant.

As I said, look from the first century at the Cross of Christ, and look at Simon under it having just arrived from that dark land and people at a needed time. This is the end of Daniel's 1290 years, look on back to 30 years less, this is the time of the birth of Christ. At this time Queen Candace had to flee from the throne of Ethiopia to the desert, and Joseph and Mary to Egypt from the same power. This is the end of the 1260 years—looking back still, following the footsteps of blood from the birth and death of Christ, to the other end of the prophesy of the two witnesses. We will walk through the blood of the Canaanites, the Hittites, the Gittites and the Jesubites, to Egypt and Ethiopia or land of Ham, Psa. 105, 23, 27. Taking the words of the Assyrian King who said that he "destroyed them and burned their cities," and counting them as dispersed daughters and suppliants of the Lord, and as the saints and the people of God as having been slain for the word of God. And then consider the thrones and them that sat upon them to whom judgment was given; and the Lamb in the midst of the throne with seven heads and seven eyes, as one that had been slain. By all of these taken together we shall fully see the true position of the black man in the first half of the human history. The book of the Revelation in this respect since it was written in the Ethiopic language is much to be considered.

And still more so, because in the same language, and among that people, any man of less degree than a king was called Noble, and all the race were considered Noblemen. And since Christ said in His "parable of a certain Nobleman who went into a far country to receive for himself a kingdom and to return," Luke 19, 11, 12. Even this is to be taken into consideration. But his citizens hated him and sent a message after him, saying "we will not have this man to reign over us." We must consider too, who is here represented by a certain Nobleman going into a far country and who it was, and what was the kingdom. We are told also in another parable "that the Kingdom of Heaven was like a man travelling into a far country." This, of course, means the certain Nobleman who first came. And from him came others of whom it was written, saying, "Behold, I send my messengers before thy face which shall prepare thy way before thee." This was a messenger coming from a far country from the beginning of creation. All the way representing the same man who they said in Luke 19, 14, they would not have to reign over them, and hated Him, killed Him. It was the Father who

sent the prophets before the Son and these as well as the Apostles who were in the beginning, came from one household. It is my purpose to show you Christ among the slain prophets and Apostles on an earthly throne as a Lamb slain from the foundation of the world. John saw Him as a King. Did he ever sit on an earthly throne, did not the Jews and Gentiles say "we will not have this man to reign over us?" John saw Him on the throne as represented by His Apostles, Kings or the Seven Spirits sent in all the earth. Among these He was one of the slain, coming to His appointed place from the other end of the prophesy. Knowing well His line and His people who were His friends and His bitter enemy waiting for Him, His prophets and Apostles started with Him from the beginning where the promise of His kingdom was made. These as sheep, were slain all the way in reality; and He prefigured as a Lamb to the slaughter, and as a sheep before her shearers is dumb, so He opened not His mouth. This was 700 years before He came and in the same way John saw Him on the throne as a Lamb that had been slain. A throne that was His and He in the midst of it, showing to John what he was to the ancient slain by being led as sheep to the slaughter. His own words as He spoke them to the Pharisees makes this plain and clear, saying; "that the blood of all the prophets which was shed from the foundation of the world, may be required of this generation, from the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple; verily I say unto you, it shall be required of this generation," Luke 11, 48-50.

We are not only required to believe what Christ said, but we are also required to teach what he taught. The truth in the days of the prophets and in the days of Christ to His opposers is the same in these days; it must be told as it was. But, at all hazard, the believers and teachers of the truth were sent out to teach all nations whatsoever Christ taught them; they were to teach what He declared in the gospel of St. Luke to the Pharisees. Here your attention is directed again to that passage as He said unto them: "Verily, I say unto you, it shall be required of this generation." Not as some would have you to believe that He meant only the grand sons of the Pharisees in His day, but the generation of that whole race of descendants running from one seed of opposers from the beginning, where the blood of the Lamb was shed. He made it clear enough to everyone when He said "this generation," and spoke of Abel at the same time back in the beginning.

Then by looking at this generation in this light, and turn to Isaiah 53rd, 8, where he says, "who shall declare His generation," we will have a clearer view of the two generations. "He was cut off out of the land of the living, where the tree of life was planted and the foundation laid by Him. There was the foundation of the prophets and Apostles of which He was chief and author from the foundation of the world." This was His generation which can be only traced through the prophets and Apostleship from one to the other. As such a long line of these slain Apostles were from the foundation of the world, it made it look to Isaiah as if all of his generation were wiped out. For this reason he said: "Who shall declare his generation, who of them is left to do this?" So, those of his

generation, the prophets who were slain, Isaiah called the "rich in his death," verse 9. And the other which Christ particularly called "this generation," is that of the rich of the world, who said: "We will not have this man to reign over us," Luke 19, 14-27. You have had the two generations plainly stated; I will ask you now to turn to the land of His generation in Isaiah 53rd, 8. Matthew 12, 42, "the uttermost part of the earth. Psalms 68, 30-31, Princes shall come out of Egypt and Ethiopia; Zephaniah 3, 10, of the daughters from beyond the rivers of Ethiopia, the Queen of the South; and to Daniel 11, 5, the King of the South." This means the two divisions into which the nations of the earth were divided in the time of the ancient prophets. The Kings of the North were of the Gentile Islands, the kingdom of Nineveh. And the Kings of the South were of the uttermost part of Ethiopia, the kingdom of Sheba. This was the habitable part spoken of by Solomon, of all the sons of God by Job, and the people of the Most High by Daniel. Turning your attention again to the Assyrian history, to the writing of the Kings of Nineveh, this is what they said: pp. 240, 256, 259, and 261. "The tribes of Maza, Tema and Sheba, Jeremiah 25, 19, 22, the Princes of Egypt and Tema, and those of Uz, the land in the East part of the country of Job; the boundary of the setting sun whose place was remote to the might of my dominion, I, the maker of battles, seeker of revenge, the plunderer, warrior and destroyer in the might of Assur and Shem, I destroyed their country, their landmark and their people. I destroyed 5,000 of their women and children, their cities pulled down and burned in the fire." pp. 286 and 297, "Sheba, to my yoke, I subdued the Cities of Mazha (Egypt) and Tema, of the land of the setting sun (western Ethiopia), I have no rival. They heard of my victory and submitted to my dominion. All of the dark races from the setting sun to the rising sun has exalted my service, I subdued to my feet." This is the kingdom of Ethiopia of the black race, which was the kingdom of the Kings and Queens of the South. This Assyrian King of the Shemitic race is telling us in his own writing what he did to the black race, and how its Kings fled from their palaces like birds to desert places. This King says "that the King of the black race avoided war with him," although they had to do what they could, but this was not their character.

Turning to Daniel 11, 26-40, many fell by the sword, and the King of the Gentiles return into his land with great riches. And in verse 31 and 32, he polluted the sanctuary and took away the daily sacrifice and set up the abomination that maketh desolate. Mark 13, 13-14, Christ said: "Ye shall be hated of all men for names sake, but when ye shall see the abomination of desolation spoken of by Daniel the prophet, standing where it ought not, let him that readeth understand." This was truly done by them in Daniel 33, for they that had understanding among the people did instructed many, "nevertheless, they fell by the sword, by flame, by captivity and spoil many days." Daniel says in verse 39, "that the King of the north at this time with his riches would acknowledge a strange God, and increase with glory." This is also true when you turn to the Assyrian history and read the words of that King, saying, "the God of Babylon,

I honor, I glorify." This King, Daniel said, would have power over the treasures of gold, and of silver, and over all the precious things of Egypt, of Libya and the Ethiopia, which would be at his steps (feet.) This is worthy of your attention because the Assyrian King of the Shemitic race said in his writing, "All of the dark races of Ethiopia he subdued to his feet." Moreover, it is still the practice of the same race in connection with the christian religion to the implacable disgust of the christian world. Feet-kissing is a borrowed custom from the kingdom of Babylon, where Assur and Shem were served as gods; and this was totally condemned by Christ and the Apostles in the first century of the christian era. In order to show the absurdity and impiety of this irreligious practice, He taught feet washing to His disciples, saying, "as I wash your feet, so ought you to wash one another's feet." Therefore, His words and practice is against feet kissing, as well as it is against "Servant of servants shall he be unto Shem." For the following reasons let me state it here, what is said to be the original writing, Gen. 9, 24:

"And Noah awaked from his wine and knew by revelation of a dream what had been done to him by Cham (Ham) his son, who was inferior in worth on the account that he had not begotten a fourth son. And he said, curse be Canaan, a working servant shall he be to his brethren. And he said, blessed be the lord god of Shem, and Canaan shall be his servant. The lord shall enlarge Japheth, and he shall be his servant and he shall make his Shakinah to dwell in the Tabernacle of Shem."

This is the original Hebrew translation, you will notice that it is said in the above writing, that Ham was inferior in worth on the account that he had not begotten a fourth son, and Noah cursed Canaan, which was the fourth son who was not yet born. And Noah waked out of his wine and cursed an unborn child because Ham looked at him. I will ask you to read Gen. 9, 24, in your own Bible, and then see which of the two passages will you teach as the inspired truth in our case, if Shem was the lord god of Babylon. The Hebrew is not even the original language nor the original writing in the case. Going back to the "Turanean" language which was used by Noah before the confusion of tongues, nothing of the curse of Ham nor Canaan is found. The definition of the "Turanean" language is the language Ham from which the Mediterranean Sea was given its name. We are looking now from this sea at Alexandria, southward to Ethiopia, of which we take the following view:

*Asia*  
The East of Eden, the land of Nod,  
Man's home and earth's foundation laid,  
Where Enoch's pleasing walk with God  
And offering of fruit was made.

The vine, the branch, and the tree of life,  
The seed of the woman and the law,  
The garden, the river and Cain's wife,  
Where the seed of the Serpent made war.

The promised son was the Serpent's head  
To strike with power to bruise,  
When the envy rose the woman fled,  
The son disdained and accused.

He as the green, His servants the dry  
Tree, stripped of His garment as they and  
Sold, His blood shedded as free  
As a slaughtered Lamb from the fold.

You remember the Lord said, "Like as my servant Isaiah, walked naked and barefoot, the King of Assyria would lead the Egyptians and Ethiopians naked and barefoot, young and old, to Assyria," Isa. 20, 3, 4. This is as true as the 53rd ch. verse 8; and it is also true that our Lord was stripped by the same power of the world, saying to His disciples, "And ye shall be brought before rulers and kings for my sake for a testimony against them," Mark 13, 9. He was a prophet of Nazareth of the nation of Galilee, and was the same to the Jews and Gentiles as all the rest who they killed. "Therefore," also said the wisdom of God, "I will send them prophets and Apostles who they shall slay and persecute." Not because they were heathen as we are taught in these modern times, but as a witness against the slayers. He said that this was God's wisdom, and this was given to Solomon for which the Queen from the uttermost part of the South visited him concerning the Lord. In this country His elect lived, saying Himself, "that the son of man will come in the clouds of heaven with great glory and power." On this occasion He would gather together His elect from the four winds from the uttermost part of the earth to the uttermost part of heaven, Mark 13, 25-27. This uttermost part was the kingdom of the Queen of the South, East and West, which the Assyrian King called "the country of the dark race which he subdued." Then, if you wish to follow the statement of Christ referring to the foundation of the world, you will find yourself in the land of the prophets and Apostles who were slain from that end where the foundation was laid down to the crucifixion of Christ. There was no other foundation than that which was laid by Him. There were no other land and country than that which we are told was the word, and when God walked with Enoch. The following are the original words in Gen. 4, 16: "And Cain was sent to the land which was prepared for him in the beginning in the East of Eden." Certainly, in the East the sun rises, and Christ always spoke of Himself as the Son of Man. In the Psalms 84, 11, the Lord God is a sun and shield, then if He was the sun and "Lord God" it is to be understood as the son of righteousness rising in the East of Eden. Because in the first place, the tree of life was planted by the Lord God in that part of the land, and because He was the son of the spiritual light from heaven. Right here was the starting place of His prophets and Apostles who He said were slain from the foundation of the world. He said nothing against Cain to the Pharisees about the blood of Abel, but He did say "Verily, I say unto you, it shall be required of this generation." John saw these Apostles first as Kings and Priests on thrones of kingdom and a Lamb in the midst; and as a city coming out of heaven from God. Then He looked again, and all of these were slain for the

word of God and for the testimony which they held. This was from the foundation, and no other city is mentioned as having been built by any one but the city of Enoch. This was in the East of Eden, and if the Lord God spoke to Cain and prepared this place for him, and promised protection of sevenfold vengeance on his slayers, it was the Lord God who walked with his son Enoch. And in the 65th ch. of Book of the Prophetes of Enoch, it says, "When Noah saw that the corruption was nigh in the land of the flood, he fled to the land of his great grand Father Enoch." Truly, Noah was the same righteous man here in this land as he was in the other, because here was righteousness and the people of the Most High. Therefore, Noah never could have said: "Bless be the Lord God of Shem," if Shem was worshipped as the god of Nineveh. And from the presence of the Shemitic race he fled to the land of Ham; so did Mary and Joseph.

So, by counting and studying the words of Christ in Mark 12, 4-10, and His words in Luke 11, 49-51, with Matt. 23, 33-36, putting all the blood of the prophets and Apostles upon that race that, at the time of His trial, said, "His blood be on us and our children," in Matt. 27, 25. And by seeing the trial of blood running from the foundation of the world through the land of Ethiopia and Canaan as shedded by the Israelites under Joshua 10, 20-43; and then count the great words of the Assyrian King of the same race, saying, "I subdued all the dark races, I burned all their women and children in the fire, and submitted them to my yoke to kiss my feet." Looking at the words of the Israelites in connection with the words of the Assyrian King of their race, as the same that carried on this slaughter in the name of the lord Shem, the god of Babylon. Then, you will understand why it was said by the Southern Governor, "that in his veins flowed the blood of that race that conquered the earth." You will understand also why it was that Christ put all the blood shedded from the foundation of the world upon that race. In the first place, because He was the Lamb that was slain with the prophets and Apostles and accused that race of their blood. In the second place, He was innocent and a man of sorrow, and acquainted with the grief of the ancient slain. And in the third place, He never carried a sword, and forbade any of His believers carrying a sword to shed blood.

And since you know that neither the Apostles, nor the prophet, nor did the Saints make any successful resistance to the conquering race, it must be understood that it was because they rested upon the word, saying, "Vengeance is mine, I will repay." So then, the blood of Christ, the blood of the Saints of God, the servants that were made merchandise, and the servant of servants without wages; all these were thrown together in the slaughter, whose bloods were counted by Christ himself, which made up the riches of the Jews and Gentiles of the entire world. Ask anyone you will, and they will say that it was by the work of the prophets and the Apostles of Christ before and after His coming that the foundation of the christian religion and the doctrine of civil government and moral precepts were laid. For this religion they were slain; and John said they overcame their accuser by the blood of the Lamb, and by the words of their testimony, and they loved not their lives unto the death," Rev. 12, 10-11.

Certainly, anyone can afford to ask who were the slain people, and then look at the words of the Assyrian King, the writing of the Jews, and the words of Christ for the answer. Joshua 10, 20-43, and Luke 11, 48-51. They were those who were called "Sons of God," and Saints of the Most High, who died for the testimony of Christ. Such as were Saints Matthao Apostolo Ethiopiam et Indas Apostolo Eunuch, Acts 8, 27. These were St. Matthew, and the Apostle Indas, the Ethiopian Eunuch, who we are taught, was a heathen coming out of Ethiopia riding in a chariot, reading the 53rd chapter of Isaiah. Just think of it, a man reading this important prophesy must be a heathen because he is coming of Ethiopia. It is written of him in three languages as a man of authority, a preacher and an evangelist, and was one of the Apostle Kings under Queen Candace, with authority to prove the birth of the infant King at the end of 1260 years, by that chapter which he was reading. It was to the Apostles to whom it was given to understand the mystery of God, and the power to prophesy," Rev. 11, 3, and Rev. 12, 6.

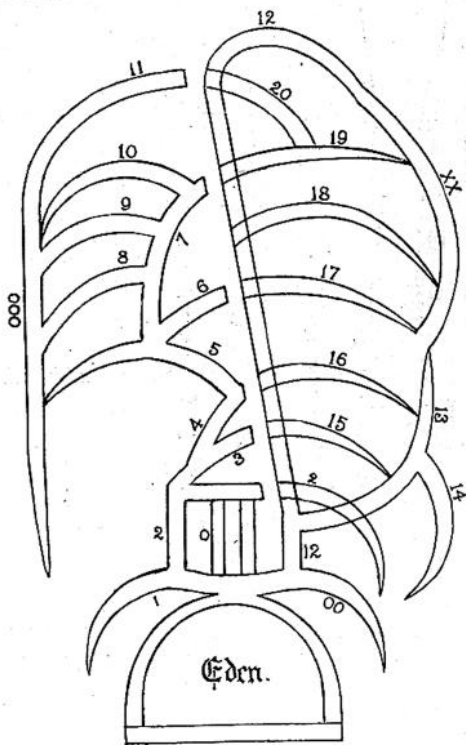


Fig. 1. Illustrating Eleven Generation from Adam to Ham, the Ethiopian.



Fig. 4. *The Black Horseman.*



Fig. 5. Book containing the Ethiopian Religious History.

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